THE PACIFIC

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THE DAWN OF THE DAY.

Every day has its dawn,
  Its soft and silent eve,
Its noontide hours of bliss or bale—
  Why should we grieve?

Why do we heap huge mounds of years,
  Before us and behind,
And scorn the little days that pass
  Like angels in the wind?

Each turning round a small sweet face
  As beautiful as near;
Because it is so small a face
  We will not see it clear.

We will not clasp it as it flies,
  And kiss its lips and brow;
We will not bathe our wearied souls
  In its delicious Now.

And so it turns from us and goes
  Away in sad disdain;
Though we would give our lives for it,
  It never comes again.

Yes, every day has its dawn,
  Its noontide and its eve;
Live while we live, giving God thanks—
  He will not let us grieve.

—Dinah Mulock Craik.

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PACIFIC COAST NOTES.

As a result of the Laymen's Missionary Movement meetings the churches of Portland and vicinity will endeavor to raise $40,000 for foreign missions. The amount last year was $23,198.

The meetings of the Laymen's Missionary Movement at Tacoma resulted in the churches of that part of Washington voting to advance from $9,940 to $25,000 for foreign missions.

The Rev. S. H. Cheadle, who was for several years a pastor in Washington and in California, and who has been residing in Colorado for sometime, has taken charge of the church at Colorado City, Colorado, for six months.

Bishop Hughes of the Methodist Ep... Church laid the corner stone of a fine new house of worship in Honolulu which was made possible by two Congregational donations of $5,000 each—one from the late C. M. Cook; the other from W. R. Castle.

The Laymen's Missionary Movement meetings in Fresno resulted in the churches of that district resolving to raise $40,000 this year for foreign missions. In 1909 the amount contributed was about $10,000. At Sacramento the advance was from $9,000 to $30,000. At Salt Lake City, Utah, the vote was to advance from $1,885 to $3,780. At Phoenix, Arizona, from $2,298 to $5,000.

The Pacific Churchman, the organ of the Protestant Episcopal Church, says editorially of the Laymen's Missionary Movement: "The movement is full of promise for ourselves as Churchmen, since it brings us into contact with that great body of Christian zeal and learning which is doing nineteen-twentieths of the Christianizing of our land, and of whose methods, and even whose purposes, so many among us are ignorant. By mixing with this wave of our larger Christian life our own life will, we hope, be strengthened and our view of the Church catholicized. We shall catch glimpses, it may be, of the things which are to come. Above all, we shall be brought to realize that there is this larger life and this wider field of action—that millions of men baptized into the Triune name and holding the catholic creeds of whose purposes and processes most of us know too little, are fellow-heirs with us of the inheritance of the Christian ages, are fellow-workers with us in the hallowing of our national aim."

The pastor and people of Mayflower Church, San Francisco, had part recently in keeping five saloons near the entrance of the Presidio from reopening. When the applications came up before the police commissioners and the president asked if there were any protestants present, about fifty people arose and went forward to enter protest. Mr. Gause, the pastor of Mayflower, in remarks before the commissioners gave four reasons why he and others for whom he spoke were against the granting of the licenses. First he said that it depreciated property in that part of the city; second, it was an unnecessary temptation to 3,000 soldiers; third, that the section was strictly a residence part of the city, and with the open saloon at the entrance of the Presidio there was made a second "Barbary Coast;" and fourth, that there was a public school with 300 pupils within two hundred feet of one of the places proposed for a saloon. The saloon men had their places all ready to open, the liquors even being on the shelves. Nevertheless the protest was successful, and the licenses were denied them. It is not surprising the one of the protestants in telling of this says: "We felt good over the result of our effort." The way is open in many places for people to have a like good feeling. All up and down the Pacific Coast are saloons that can be closed if the temperance people will only have a mind to work to bring it about.

A correspondent of the Pacific Churchman writes of the Laymen's Missionary Movement convention at Boise, Idaho, as follows: "Boise beat all records, though not down as one of the regular seventy-five cities for a convention. They canvassed the entire town, and every business man in the city. There were 1,200 rgistered delegates, paying $1,700 in cash to attend the meetings. There were twenty per cent more delegates from the city itself than there were male communicants in the town. All the shops in the city were closed in order to attend he banquet, and the whole city decorated by order of the mayor. The men marched to the banquet hall, two miles away, with a brass band. The judges of the Supreme Court went in a special auto. The Governor took the chair, and the ex-Governor and prominent judges presided at other meetings. The whole city was moved. The day sessions were crowded with men. They voted to increase their gifts to missions from $3,800 to $9,000, but they will far exceed that amount. The Governor of the State said that he would join the Church the next Sunday. He said he had also decided to retire at the end of his term of office and devote his life and fortune to work among men. Though he had never given anything to missions, he gave his gold watch in order that he might make a special sacrifice for the foreign missionary cause. The whole city was enthusiastic. Many of them had never seen a live missionary. It was a splendid instance of the possibilities of this movement and an indication of greater things for the future. Truly, God is with us."

CHRONICLE AND COMMENT.

When a mission school was opened up some years ago at Shanghai, China, the missionaries had to pay the Chinese girls to attend. There was great prejudice then in China against the education of women. Now some of the Boxer indemnity fund returned by the United States is being used

in sending Chinese women to this country to be educated.

Statistics show that New York City is the Jewish capital of the world, more Jews living in that city than in any other city in the world's history. The three principal Jewish centers of the world are New York, with 905,000; Warsaw, Poland, 220,000; Budapest, Hungary, 168,985. In the United States, Philadelphia stands next to New York in Jewish population, having 100,000. Chicago has 98,000. The Jews are distributed throughout the world approximately as follows: Europe 8,876,299; Asia, 364,410; Australia, 17,106; Russia, 5,215,805; United States, 1,800,000; Poland, 1,300,000; Hungary, 851,378; Germany, 607,862; Africa, 345,482.

It will require $100,000,000 annually to pay the old-age pensions which have been provided for in France. Every laborer over 65 years of age is to have $80 a year. The French plan combines the State pension plan now working in England and the insurance plan. Small contributions will be required annually from all workers and from employers also. To the annuity thus provided when the age of 65 has been reached, the Government will add something each year and the $80 which will go far in France be available for all who need it. Something of this kind will be found everywhere, the world over, in the not far distant future.

Everywhere the Laymen's Missionary Movement is arousing men to the need for giving to the work of foreign missions. Before this Movement was inaugurated it was found that not one in three of the members of the churches was giving habitually to foreign missions and that most of those who were giving gave inadequately. A large increase in the number of persons giving and in the amount contributed will be the outcome of the meeting held this winter in large centers all the way from the Atlantic to the Pacific. Nineteen of the cities in which the meetings were held voted an increase of $1,750,000. It is thought that by the time the great national convention is held in Chicago in May the increase will be between six and seven million dollars.

DR. GATES INAUGURATED AT FISK UNIVERSITY.

A Nashville dispatch to the New York Post tells of the inauguration:

Dr. George A. Gates, who was inaugurated as president of Fisk University on March 31, brings to his new position considerable experience in educational matters, having been president of Grinnell College, Iowa, for thirteen years, and of Pomona College, Cal., for seven.

The inauguration was the occasion for an unusual gathering of friends of negro education. A private car, chartered by the trustees, carried the following party from New York and vicinity: Mrs. Clinton B. Fisk, widow of Gen. Fisk, from whom the institution took its name; Mrs. E. M. Cravath, widow of the first president of Fisk University, and E M. Cravath, jr.; ex-President J. G. Merrill and Mrs. Merrill, Charles A. Hull, the Rev. Dr. A. F. Beard, Dr. J. M. Whiton of the Outlook, Prof. William Adams Brown of Union Seminary, Prof. Henry H. Tweedy of Yale, Charles H. Rutan of Boston, D. W. McWilliams and Mrs. McWilliams of Brooklyn, Prof. Carl Kelsey of the University of Pennsylvania and Mrs. Kelsey, and H. B. Frissell, principal, and G. P. Phenix, vice-principal, of Hampton Institute. H. Paul Douglass of New York and Lucius O. Baird of Chicago were delegates from the American Missionary Association.

Dr. Booker T. Washington of Tuskegee, the Governor of Tennessee, the Mayor of Nashville, Chancellor Kirkland of Vanderbilt University, and representatives from the Nashville Board of Trade and from the faculty, alumni, and students of Fisk were among the speakers.

The addresses were significant for their approval of work done at Fisk and for their recognition of the necessity of an adequate opportunity for college education for negroes.

NINETY WELL-SPENT YEARS.

Congregational Ministers Celebrate Chaplain Rowell's Ninetieth Birthday.

The Congregational ministers of San Francisco and vicinity celebrated the 90th birthday of the Rev. Joseph Rowell in the lecture room of the First Congregational Church last Monday.

The invitation to attend was to ministers and their wives, and about fifty were present at what was one of the most enjoyable of such gatherings.

Dr. Adams, who presided, said in way of introduction that we were together to congratulate Mr. Rowell and to tell him that we were glad he was still with us, and very warmly and heartily was this done.

The Rev. Walter Frear, who had the longest acquaintance with Mr. Rowell, spoke of the large place he had always had in his heart. Their acquaintance began nearly sixty years ago in New York City. Both had been students at Yale, Mr. Rowell graduating just before Mr. Frear entered; and the former finishing the course at Union Theological Seminary, New York, a few months before the latter entered it. Mr. Rowell remained a short time after as choirmaster in the Madison Avenue Presbyterian Church, and so their lives touched in that city, and afterward for many decades here on the Pacific coast.

Later at Panama, journeying to this coast in company with Martin Kellogg, in later years president of the University of California, Mr. Frear again met Mr. Rowell, who in missionary work there, gave them glad welcome.

Speaking of the work done by Mr. Rowell here in San Francisco for half a century among the seamen, and otherwise, Mr. Frear said that he had only admiration for it. In it all there was faithfulness, and always there was gladness to have a man of such sterling worth as one of the workers.

Dr. McLean spoke of Chaplain Rowell's steadfastness and persistence; how loyally and courageously he had stood to the work to which he had been called here in the city by the sea, and wished that such steadfastneses might become contagious.

The Rev. George Morris, of Alameda, a pioneer minister in California, remarked that he counted it one of the great pleasures of his life that he had known Chaplain Rowell, and thought his record here in this city one to be coveted.

When Chaplain Rowell was called on for some reminiscences he told first of the missionary atmosphere in which his younger years had been passed. His mother was a

member in New Hampshire of the first Woman's Missionary Society organized there, and the first money he earned when he worked for eight cents a day and his meals went for foreign missions, he having gone out seeking work in order that he might so give.

Just after he was 21 years old he worked for five months for $15 a month and with this money began to secure an education at Meriden, N. H., whence he went to Yale three years later, entering there in 1844.

Three resolves were made by him at about this period of his life: Never to go in debt; to receive no aid; to give to the work of the Lord one-tenth of his income.

Record has been kept of the converts made through his efforts in the Mariners' Church, which stood for so many years on the corner of Sacramento and Drumm streets, and they total 5,700. With good reason was it said by one of the speakers that Chaplain Rowell has been remembered in prayer in every part of the globe.

We make no attempt to give here the interesting reminiscences whch this venerable soldier of the Cross gave last Monday. He has promised to write out some of them for The Pacific. We do refer briefly, however, to further remarks made by others as all sat around the tables and partook of an enticing lunch served by the ladies of the First Church.

The Rev. S. C. Patterson, who spent several years before the mast, told of hearing the Mariners' Church of San Francisco spoken of with gratitude in different parts of the world by sailors who remembered the kind hand extended there.

The Rev. C. R. Brown said that he counted it a great joy to be present at a gathering in honor of one who had led such a life of service as Chaplain Rowell had, and hoped that the reminiscences heard, and yet others, might be given permanency on the printed page.

Superintendent Rathbone told of the regular gifts that had come for mission work from this consecrated brother and of his readiness now and always to be sent out anywhere if it was thought he could be of service.

Professor Nash spoke of the strong anchorage Chaplain Rowell had ever had, and the anchorage ground to which it had been given him to lead so large a number of souls. And the final thought was: Anchored! and yet, in another sense, not anchored—ever moving on.

One of the most pleasing features of this happy occasion was the reading of a letter from the Rev. Dr. W. C. Pond, who was kept from attendance by a missionary engagement at Santa Barbara.

No invitation ever received, wrote Dr. Pond, had he declined so regretfully as the one to be present at this meeting. "Chaplain Rowell," he continued, "had my respect before I had seen him. After that the better I knew him the more I honored him. I can never forget his reports at our Monday meetings before the great fire destroyed his meeting house in which weekly, almost without exception, he was permitted to tell of souls won to Christ in the services of the day before. I used to listen to them with a sort of brotherly envy, rejoicing that in my comparative barrenness his ministry had such abounding fruitfulness.

"For more than a quarter of a century he was a member of the board of directors of our Missionary corporation. His unfailing and punctual presence at our meetings always had a benediction in it for me. So careful was he respecting action proposed, so ready with us to follow wherever the Master went before; so earnest and believing in his prayers; so spontaneous and generous in giving both his money and himself, that those years are rich for me with grateful and gladsome recollections of him."

Dr. Pond concluded: "I congratulate him on the age to which he has attained:—the commencement of an unending life over which in all its length and breadth will gleam the Master's 'Well-done."

In some concluding remarks Chaplain Rowell said that if asked whether he wanted to live his life over again his answer would be: "No! my look is not backward but forward."

And as he stands here among us, four-score years and ten, he tells us that he desires to live yet longer. As he looks on into the future he sees in faith great victories for righteousness, and he wants to see them in reality,—among them the destruction of the liquor traffic, which must come, as in God's providence that of African slavery has already come.

Very appropriately this Monday meeting in honor of this man of mighty faith closed with the singing of the hymn, "How Firm a Foundation."

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN.

By Colonel Elijah W. Halford.

(Introductory Note.—The following striking summary of the National Missionary Campaign has been prepared by Colonel Halford while confined to his bed in the hospital at Little Rock, Ark. From the opening convention of the Campaign at Buffalo, October 16, until the accident on February 11, resulting in the fracture of his leg, Colonel Halford was continuously engaged in the campaign. Since that time he has kept in close touch with the conventions through the printed reports. No man is better qualified than he to interpret the real spiritual significance of this unprecedented awakening.—J. Campbell White.)

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily re-

called by those responsible for the Movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite the impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly-wise. It was not surprising that men asked themselves "who is sufficient for these things!" and that while many questioned, some feared to such a degree as to besome faint-hearted and not a few were disinclined to get under the burden.

But God's ways are not the ways of men. From the beginning He has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the Governor and Mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "to full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a Power outside themselves, a Power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith, and perfect love. This has been the repeated and uniform testimony of those who have been nearest the center and who have touched most closely and intimately the pulse of the campaign.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying "When it is all over I don't want anyone to be able to say that I did not give the Movement my heartiest support;" and he fixed the time when "it" would be "over" as the concluding date of the Chicago congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase—"The end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is however only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed, not realized. If there be a lesson more patent than any other it is that "Leaving all things behind we press forward."

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the Church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! what a revelation of the truth that "My yoke is easy and My burden is light!" Not that sacrifice is not involved. It is; and much of it. The ease is not that ease that begets indifferent service; it is the ease that marks Love's work and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men have followed the beckoning hand of this Movement, and thrown themselves into its service with an abandon that is equalled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the Church and Church leaders will not underestimate or forget this pre-eminent teaching of the campaign. We can not go back to old mediocre days and to worn-out methods. In a sense, at least, "old things have passed away and behold all things are become new." Let the dead bury the dead while the living Church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. Oh the pity of it when a man assumes to take any place requiring the

qualities of leadership and shows that he is stuffed with only sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and of organization, subordinating themselves to the domination of Him who calls men into partnership with Himself, and who by His blessing, makes even five loaves and two fishes feed uncounted thousands.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minify effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the unitd action of the Church. The strength and force of interdominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The Church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.

AN UNSECTARIAN DENOMINATIONALIST.

W. N. Burr.

The recent visit to the Pacific Coast of Rev. Clarence A. Barbour, D. D., of the International Committee of Young Men's Christian Associations, recalls the first and only time I ever saw and heard him. It was at the International Convention of Christian Endeavor Societies, in Denver, in 1903. Dr. Barbour was then pastor of a Baptist church in Rochester, New York.

Some of us who devour half a dozen religious papers and periodicals every week think we are somewhat familiar with the names, at least, of the men and women who are prominent workers in religious circles today. But I had never heard of Dr. Barbour until I heard him at this convention. When I came home I gave my people a convention report talk one Sunday evening on "The Convention Speaker that I Most Enjoyed—Dr. Clarence A. Barbour, of Rochester, New York."

Of course I enjoyed Dr. Francis E. Clark. He holds a place unique among Christian workers, and ane can hardly compare Dr. Clark at a Christian Endeavor Convention with anybody else. Of course I enjoyed Amos R. Wells. But then he was the only man who read a story at the convention, so he had a place by himself that was not open to comparison with others. And I enjoyed the great Dr. R. J. Campbell, of London, who was one of the "noted men"at this convention. I am not sure that it would be quite so pleasing to me to listen now to the City Temple minister as it was seven years ago—hehas been talking since then about samething "new" that is rather difficult for old dogs to learn readily. There were dozens of after speakers, many of them fram the ranks of the "noted"; but after all was over, I found that the man I had gripped hardest and could not let slip away from me was Dr. Barbour.

The first glimpse I had of him was at the first night session of the convention. President Clark had just read his annual address, in which he had urged a "definite Increase Campaign to double the number and the efficiency of Christian Endeavor Societies during the next ten years."

As Dr. Clark closed his address eighteen red-capped ushers mounted the press tables in front of the platform, each holding one of the prize banners made by the native Endeavorers in foreign lands, that were to be awarded at the close of the convention to the States and Provinces that had made at least a ten per cent. increase in number of Societies during the eight months just past. The sight of these banners gave a little extra thrill to the enthusiasm in favor of the Extension Campaign for nine years more, that was bubbling all through the audience and ready to burst; and just then Dr. Barbour, who was seated on the platform, came to the front, and in a magnificent **little** speech heartily seconded Dr. Clark's proposal, suggesting that the committee on resolutions prepare some fitting expression of this earnest, evangelistic purpose of Christian Endeavor. And then the whole audience caught up the response, the enthusiasm burst in a mighty volume of Christian Endeavor applause, and Dr. Clark could have had no doubts that the Endeavorers were with him in all his plans for Endeavor extension.

The next evening Dr. Barbour was one of the principal speakers at the great tent meeting. Dr. R. J. Campbell was to speak that night for the first time, and it was that fact, no doubt, that brought out an unusual crowd of people..

The Convention theme that night was "Fellowship", and Dr. Barbour spoke on "The Fellowship of the Denominations, and How it will Hasten the Coming of the Kingdom."

Dr. Barbour is a pleasant man to look at. He is just tall enough, and just broad enough, physically, to give one the impression of the well-balanced physical man. His face is both genial and thoughtful,—not over-serious, nor weak and frivolous—it is a balanced face. And when the rises to speak one feels that he is master of himself, and that he expects for the time to be the master of his audience—at the same time not thinking of himself at all. He is not at all nervous or self-conscious, apparently—just a **man,** a well-balanced, strong, manly **man** with a message. One cannot help listening to him from beginning to end of his address; and it is difficult for people who ever think at all not to pretty nearly agree with him. He seems to strike the heart of the matter so directly, without any sacerdotal frills and furbelows, without the slightest suggestion of asceticism and mysticism, that the average man of today who thinks , but who is a little over-afraid of senimentalism, takes to him. I had abundant proof of that later in Dr. Barbour's stay in Denver.

In beginning his address on "The Fellowship of the Denominations"he announced his own denominational preference, saying: "I am a Baptist by birth, by training, and by conviction;" and he made a strong plea for denominational loyalty, just so far as it does not interfere with the greater loyalty which all wide-visioned men recognize and honor. "For," said he, "the extension of the gospel is hindered today not so much by the **wickedness** as by the **littleness** of men." And then he eloquently pleaded for a wider recognition of "the essential unity of the church which is co-extensive with the Kingdom of God,—many mountains, one globe; many ravines, one mighty earth-mass, vastly greater than the wrinkles on her face; many regiments, one army; many denominations, one church; many creeds, one faith; many ways up the hill, one city at the top where sits the King on His throne!

"Thy Kingdom come!" And the man who uttered the words spoke them with manly reverence and affection. "Thy Kingdom come! It is the majestic petition of the prayer which rises like the voice of many waters from this vast throng here tonight. 'Thy Kingdom come!' It is our starting-point for the discussion of a theme so comprehensive that the attempt adequately to treat it within the time limit is hopeless.

"Matthew's gospel is distinctively the gospel of the Kingdom; but in a very true sense the Bible throughout is the Book of the Kingdom. If, as one has suggested, the conception of a suffering Redeemer runs as a blood-red cord through our Scriptures, it is no less true that the conception of the all-embracing Kingdom and the all-conquering King runs through all the Scripture as a cord of royal purple.

"My fundamental proposition is that the Kingdom is of

supreme and transcendant importance. There is nothing to which the attention of men has ever been called that can approach in importance this Kingdom. The Kingdom of God, that divine polity over which Jesus Christ is King of Kings and Lord of Lords,—that claims pre-eminent fealty.

"The Kingdom is of greater importance than the local church, of greater importance than any communion in any community, of greater importance than any single denomination. With any different conviction the denominations easily become 'sects,' something cut off in sympathy, as well as in organization and belief, from the rest of the Christian world.

"But there is real danger that the local church or the denomination will, by some, be exalted above the Kingdom of God."

The speaker referred to the fact that our Roman Catholic friends say that Protestantism is split up into innumerable little sects, quarreling among themselves, and then added: "So far as this is true, it weakens Protestantism. That was a mighty service which Bismarck, the Iron Chancellor, did for Germany. He found scores of little German principalities, independent cities, each one making its own laws, acknowledging its own sovereign, having no interdependence with any other state or city. Bismarck lifted up before the German people the conception of a united Fatherland, and through that enlargement of the horizon has come the power and glory of the German Empire of today.

"And so I believe we are coming to recognize the essential unity of the church universal, the church which is co-extensive with the Kingdom of God. Denominationalism, wisely managed, may be used for mutual provocation to love and to good works. Perhaps it is better to be broken up externally, that each denomination may do its own work. But there must be recognition, and that recognition more than a mere nominal one, of the practical fellowship, the co-operative fellowship of believers.

"I am proud of my Baptist birth and training, but I have no patience with a narrow sectarian bigot who regards his own denomination as the whole thing. Neither do I take much stock in Mr. Face-Both-Ways who is so 'broad' in his notions as not to have any definite convictions at all. Today the pendulum is swinging toward this extreme. We are in a day when mischievous moral malaria steals subtly into the fiber of strong endeavar. The age is drunk with materialism, the south wind blows softly, and multidudes are enervated with its soothing touch. Some would seem to think that in this day the tower of a lofty Christian life and character, and the great, splendid structure of the Kingdom of God are going to leap up in the night like Jonah's gourd; that we are going to wake up some fine morning to find the building miraculously finished,without our endeavor, to the very turret-stone. Understand me: the heart of the church still beats strong and true, but great masses ofnominal Christians are in a lotus-eating atmosphere, listless, idle, unaccomplishing. There are too many of Tennyson's lotus-eaters in the church today:

'And in the afternoon they came unto a land
In which it seemed always afternoon.
All round the coast the languid air did swoon,
Breathing like one that hath a weary dream.
Full-faced above the valley stood the moon;—
And like a downward smoke the slender stream
Along the cliff to fall and pause and fall did seem.'

"No wonder if one in such an atmosphere views with utter indifference those whose names are next his on the muster-roll of the Kingdom."

Speaking of the good beginning already made in many ways towards realizing fellowship, Dr. Barbour said:

"Let me suggest two thoughts that may strengthen us in our fellowship:—

"1. The enemies of Christ and of His followers are neither dead nor sleeping. Luther said, as a representative of the church in his day: 'Who would paint a picture of the present condition of the church, let him paint a young woman in a wilderness, or in some desert place; and round about her let him figure hungry lions, whose eyes are glaring upon her, and whose mouths are open to devour her substance and her beauty.'

"This is the **natural** condition of the church in its strength and beauty, not in its weakness. When the church in that age, in this age, in any age, is truly alive, and is fulfilling her destiny, she will find about her as of old, men more cruel than ravenous beasts. Is it true that there is today little of the heroic in religion to appeal to men? Alas for us, if we have so perverted the religion of Jesus Christ that it **seems** weak to men! The statement comes from some of our theological seminaries that there is some dearth of candidates for the ministry. Why? Why is it that the ministry does not appeal to every stalwart , able, earnest, unselfish Christian man in his college days? It does to some. A part of the product of our theological seminaries today was never surpassed. But why does not the claim of this great vocation press upon **every** such an one, until it is soberly settled one way or the other?

"I cannot believe it is because young men are afraid. There was no difficulty in filling up the ranks of the Rough Rider regiment, though every man knew he was taking his life in his hands when he volunteered. There was no lack of volunteers for service when the "Merrimac" was to be sunk at the mouth of Santiago Harbor, though it meant a voyage into the jaws of death. Eight men were needed, you know the response to that call for eight volunteers. One has put it into verse which ought not to die:

'Eight volunteers—on an errand of death!
Eight men! Who speaks?
Was there a man who in fear held his breath
With fear-paled cheeks?
From every warship ascended a cheer!
From every soldier's lips burst the word'Here!'
Four thousand heroes, their lives volunteer—
Eight men! Who speaks?'

"I will not believe that among our young men there is a lack of courage, a lack of willingness to suffer. Can it be that young men have made up their minds that with the present spirit in the church there is little demand for the heroic in her ministry? They say that a minister makes his church. He does leave his stamp upon the church; but it is no less true that the church makes the minister, in that he is limited by the **spirit** of the **church.** Theminister will not, because he cannot, go far beyond what his church requires; he cannot go far beyond the point to which the church will follow him, unless he leaves the listless, sleepy church and goes on to one that **will** follow his lead, and keep about up with him. If the church of the living God is to any considerable degree honeycombed with indifference, permeated with the dry rot of lethargy; if the heroic element in the church is dying,then the church may hold **itself** responsible for any diminution in number, and for any lessening of stalwart efficiency, in its leadership. No man of self-respect is going to submit to being regarded merely as just a convenient adjunct to weddings and funerals, as a kind of family pet to be coddled and fed with sweetmeats. If the church wants much that is heroic in her leaders she must be heroic enough to **follow** her leaders. They will give her plenty of heroic work to do, and will lead the way against the enemy that is never dead or sleepy. And when the church will **follow,** there will be plenty of manly, courageous young men coming well-equipped from the colleges to lead the way.

"So, 1.—We may be strengthened in our fellowship by the thought that the enemies of Christ and of His Kingdom are neither dead or sleeping, and the whole church is called to heroic action **for** Christ and His Kingdom; and

"2. The insistent call for loyal service comes just as strong today as ever it did; and in devotion and fellowship, we **must** heed that call.

"Thank God, history shows that the call has not been in vain in the past. In the sordid stream of the life of this world it is good to think of men and women who have not pleased themselves, but have gone about doing good; great souls who in their stubborn devotion to truth, in detestation of falsehood and lies, have faced a lying world, and the hatred of the base, and the storm of weak and cowardly criticism, not holding their lives dear unto themselves, have stood like Savonarola and Luther before kings and priests, and

were not ashamed. Like Howard visiting all Europe, "not," as Burke said, "to survey the sumptuousness of palaces and the stateliness of temples, btu to survey the abode of sorrow, and take the guage of despair.' Like Lord Shafesbury, taking up the cause of children in the streets, in the factories, of women in the mines, of little ragged waifs and strays. Like William Lloyd Garrison, living on bread and water, setting himself to the colossal task of proving to twenty millions of his countrymen that they were horribly wrong with regard to the slave trade.

"I hear someone say, 'We have had no such call as they,' but we have. The only call they had, we have—the call of need. We might, the humblest of us, be useful. Ah, the insistent call to service has not ceased. Can we not strive to rise, to rise unitedly, to rise in ever strengthening fellowship, into such a life as is described by the words spoken of our blessed Lord—'He went about doing good.?'

"The great Methodist leader, John Wesley, nobly said: 'I desire a league with every soldier of Jesus Christ.' So say we all. Let it be repeated in ever-increasing volume, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea—We desire a league with every soldier of Jesus Christ!"

This, in brief, was the address given that night by this good man, as well as I can pick it out of a note-book nowl nearly seven years old. He said some things that might sound like weak fault-finding if a weaker man had said them; but when Dr. Barbour stood up in the nobility of his magnificent manhood, with a presence that had not a hint of weakness in it, and declared that the weakness in the church that is giving men an impressionthat the church is fit only for weak women and children and weak-minded men,is a fault of the church that will not follow its leaders in heroic service, and not the fault of the leaders usually, everybody felt that it was something more than the fluttering of a poor little hurt preacher.

The entire address was a clear presentation of the dignity and nobility, the strength and manliness of the religious life as presented to the world in the teaching of Jesus Christ. It was a manly appeal to men and women to rise to the highest manhood and womanhood.

On the Convention Sunday I was with a business man friend who was not in the habit of going regularly to church services, but offered to go that morning with me. I wanted to take him when he would be sure to hear something that would appeal to him. The pulpits all over the city were supplied by Convention speakers that morning—at the largest church in the city Dr. R. J. Campbell was to preach. But I took my friend to a comparatively little Baptist church, where Dr. Barbour was announced to preach.

As we were leaving the church at the closse of the service my friend said:

"Do you know where that man is to preach tonight? If I could hear him, I would go to church every Sunday."

Dr. Barbour's sermon that morning was "a simple gospel sermon", sweet and tender, without any religious whimsicalities; but it was a "man's sermon", from start to finish. It was an address calculated to wake up the man who has not much use for the church, to a sense of his personal obligation to the simple teachings of Jesus Christ, which are held by the church as foundation principles upon which to build faith and practice, belief and character.

La Canada, California, April 12, 1910.
April 12, 1910.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

May 1. Christ Our King.—John 18:33-40.

Jesus announced himself as the Master of the Eternal religion. He claimed to have supreme power in the supreme realm—in the domain of the Spirit. To this end he knew that all authority was given unto him in heaven and on earth, and that all things had been delivered unto him of his Father. Such was his simple consciousness. In this conviction and experience, nothing could disturb or daunt him. In the dark days of apparent retreat at Caesarea Philippi, he challenged from his disciples the acknowledgement of his Messiahship, and pictured to their wondering faith the triumphs of the deathless Church. He knew himself to be not only the Desire of all Nations, but the Leader of all ages, and he knew that his Church would become the recreative force of the growing civilization in all lands to the end of time.

Such was his kingly outlook, involving along with his sense of his own divine commission and supreme place in history, his disciples' enduement with power and their possession of the gift of the keys of heaven. In his name and spirit they were to bind and loose, they were to chain the forces of evil and liberate the forces of good.

When Christ's final hour of seeming defeat arrived, he was equally serene and triumphant in confidence. He flung back at Pilate the immortal words, "Thou sayest it, for I am a King!" He knew that, while his imperialism was of the highest heaven, his truth and love were to conquer this world. He went to his cross as to his enthronement, declaring, "Now is the Son of Man glorified." His return from the dead justified his assurance, and declared him to be not only the Son of Mon but the Son of God with power.

History also has vindicated the kingly claims of Jesus Christ, and the continuing acts of his apostles through nineteen centuries have established his royal leadership as the Author and Finisher of faith for the world. He is conquering and to conquer.

We believe that Christ is doing all this because he is the full and final revelation of the Father who loves the world, and because he is also the full and final revelation of the Brother heart of Man.

President King has truly said, "The character of Jesus Christ is suhc that we can transfer it feature by feature to God Himself without feeling of blasphemy or sense of lack.

And then the character of Jesus Christ is such that its standard of manhood is our only ideal, and such that his qualities of reverence, righteousness and love can be transferred to us, grace for grace, as the loyalty of the disciple answers to the inspiration of the Master.

In all this Christ cares not to coerce or to compel, but only to win our allegiance and our life. He rules only by persuasion. His is the imperialism of character, the contagion of personality, the authority of the Spirit.

NOTES AND PERSONALS.

The Southern California Conference of Congregational Churches will meet in annual session in the First Church of Los Angeles the first week in May.

The Rev. Dr. Dwight W. Learned, an American Board Missionary in Japan, was a guest at the meeting of the Congregational ministers last Monday. Dr. Learned regards the prospects of Christianity in Japan as very encouraging.

Next Monday there will be a union meeting in the First Congregational Church of San Francisco of the ministers about the bay. The hour will be 10:30. This interdenominational meeting will take the place of the denominational meetings the last Monday of each month.

Professor Buckham of Pacific Theological Seminary will at the close of the Seminary exercises next week enter on his sabbatical year which will be spent largely in Germany, to which country he will go the latter part of this year. Previously some time will be spent in New England.

The graduation exercises of Pacific Theological Seminary will be held on Thursday, April 28, at 10:30 a. m. in the First Congregational Church of Berkeley. The address will be by Dean Norton of Pomona College. This will be followed by the conferring of degrees and diplomas by President McLean.

The opening lecture of Professor Walter Rauschenbusch, on the Earl Foundation, Pacific Theological Seminary, drew a large audience, and was such as to make those who heard desire to hear more. Further lectures: Friday evening, April 22, The Kingdom of God; Monday, April 25, The Coming Society; Tuesday, April 26, The Coming Kingdom. Lectures in the First Congregational Church of Berkeley, at 8 p. m.

Among the Churches

CALIFORNIA.

San Francisco, Bethany.—A surpliced choir is one of the new and helpful features of the services at Bethany.

Campbell.—The series of meetings conducted by the Rev. A. B. Patten of Santa Rosa are proving an uplift to the community.

Santa Rosa.—The church had the pleasure of having with it as supply last Sunday the Rev. George Atkinson of Campbell.

San Francisco, First.—Dr. Adams preached at Mills College last Sunday, and the pulpit here was occupied by the Rev. Dr. I. C. Meserve.

San Mateo.—Congregations are increasing, and there is an encouraging outlook under the leadership of the Rev. E. C. Oakley, who entered on the pastorate recently.

San Francisco, Mayflower.—Many young men are attending the Sunday evening services, the pastor giving a series of "Sermons to Young Men." After the close of the Sunday evening services chocolate and wafers have been served and a half hour given to getting acquainted. At the last monthly business meeting Francis Reid of Berkeley gave some valuable suggestions on church building. Three persons united with the church on confession of faith at the last communion.

San Rafael.—The annual business meeting and banquet of the Congregational Church was held in the church parlors April 14th at 6:30. Between ninety and one hundred sat at the tables. Speeches were made on behalf of the Junior Endeavor, Sunday School, Christian Endeavor, Ladies' Aid Society and the Church. The Church has gained in membership during the past year. All current expenses were paid and a small balance in the treasury. The officers for the ensuing year were elected, and with the help of the efficient pastor and his family we are looking forward to a more prosperous year.

Oakland First.—An unusually interesting service was held last Sunday for the G. A. R. Veterans who are assembling here for the state annual encampment. A new feature was introduced, which is common in Germany, and in the Moravian church of Bethlehem, Pa. A quartet of brass instruments stationed in the church belfry, a half hour before the services, performed several old chorals by Mendelssohn, Bach and other authors. The music attracted and pleased the crowd coming to the church, and may be an interesting feature for other occasions. At 7:30 the G. A. R. Veterans marched into the church, preceded by the Boys' Vested Choir and the Girls' Choir from the Sunday School, singing "Onward Christian Soldiers," followed by the brass instruments, leading the Cadet Corps of the church in full uniform acting as escort to the G. A. R. The regular church choir, increased to over one hundred, and assisted by the Sunday School vested choirs, rendered special musical numbers for the service. The pastor preached a striking discourse upon "The Challenge of an Armed Man," when Joshua before the walls of Jericho saw a man standing with drawn sword, and went over to him and demanded "Art thou for us, or for our adversaries." The entire service was especially appropriate and interesting, and the church was crowded as usual.

MEMORABLE MEETING AT PARK CHURCH, SAN FRANCISCO.

On Monday evening, the 11th, the regular quarterly meeting was held at Park Church, San Francisco. A well prepared dinner preceded the business meeting. Reports were heard from each of the church officers and an officer from each of the societies of the church. The membership has had a net growth of 12 per cent in the last 90 days; and in that time the income has about reached one-half of the entire budget for last year. By a standing vote it was unanimously carried that the church assume self-support. Park Church has been generously carried for 14 years by the Home Missionary Society, and at one time it was receiving more aid than any other church in Northern California. The treasurer of the church is a wholesale and retail piano dealer who is devoting a good share of his time to financing the church. The Christian Endeavor Society, formed last year, is putting the bulk of its receipts into the running expense of the church, as is also the Ladies' Aid.

The meeting closed with the Doxology and Mizpah Benediction, and all present felt that a New Era had come for Park Church.

Mr. Joseph Pattinson, the builder of this church and one of the oldest and staunchest members, remarked: "There is just one man outside of our membership who will be more delighted at our action than any other man in San Francisco—and that is Dr. George C. Adams." And although the hour was late, this good news could not wait till morning!

RECOGNITION COUNCIL IN OAKLAND.

A council for the recognition of the Rev. E. Hoskins as pastor of Ward Memorial Church, Fruitvale (Oakland) was held on Tuesday, April the 12th.

The council was composed of the following named churches: First, of Alameda; Pilgrim, Plymouth, Market Street and First, of Oakland; the First and Park, of Ber-

keley; First of Fruitvale; The Boulevard and Grace, Fitchburg; Haywards and San Lorenzo.

In addition to churches the following named individuals had been invited and were present: Rev. Dr. J. K. McLean, Professors Buckham and Nash, Superintendent Rathbone, Rev. George Morris of Alameda and Mr. Cary Howard of Oakland.

The Rev. B. M. Palmer was moderator, and the Rev F. M. Price, scribe. The statement of religious experience and belief made by Mr. Hoskins at the afternoon session was one which gave much satisfaction and it was with great unanimity and pleasure that the council voted to arrange for services of recognition in the evening.

At these services the invocation was by the Rev. F. Bissell of San Lorenzo; the Scripture reading by Rev. F. H. Maar of Oakland; the sermon by Rev. A. W. Palmer of Oakland; prayer of recognition by Superintendent Rathbone; the charge to the pastor by Rev. B. M. Palmer of Fruitvale; the charge to the people by Rev. H. R. Miles of Berkeley; the right hand of fellowship by Dr. J. K. McLean.

The occasion was one of fine fellowship. Mr. Hoskins enters on the work at Ward Memorial with a record of marked earnestness and success wherever he has labored, and that church is therefore to be congratulated.

A NEW CHURCH IN BAY POINT.

Wednesday, April 13, marked the entry of the Congregational Church of Bay Point into the fellowship of the denomination. During the afternoon of that day, pursuant to letters missive, Rev. B. St. John, the oldest resident pastor present, called the council of recognition to order. Five churches were represented, Benicia, Black Diamond, Clayton, Crockett and Martinez, all of the Upper Bay Association. Superintendent Rathbone and Prof. Nash of the Seminary were also present. The organization of the church was found to be regular, its creed and covenant acceptable, and the need of its existence evident. It was therefore voted unanimously to proceed in the evening to the formal service of recognition. At this service Rev. Edmund Owens of Martinez conducted the opening devotional exercise, Mr. St. John received the nine charter members to fellowship, Supt. Rathbone welcomed the church to our order, and Prof. Nash preached the council sermon.

Bay Point is a small but growing village at the junction of the Southern Pacific and Santa Fe railways, having also the advantage of a deep-water frontage. Two years ago the place was but farming land, but the erection of a large planing mill made the beginning of the town possible. Since then a box factory has been erected, and at the present time a large chemical plant about a mile and a half down the railroad is in operation. These manufacturing interests have made the future of the town secure, while continued growth is confidently expected. There are no saloons in the place, nor is there any rival church work within six miles.

The rapid development of the church life here is very largely due to the excellent services of the acting pastor, Mr. N. Evanson, who has been laboring in the neighborhood a little over a year. Since he has been at work a meeting house valued at over three thousand dollars has been erected, a large Sunday School gathered, and the church itself brought to its present strength. H. V. H.

SAN DIEGO ASSOCIATION.

Shelton Bissell.

The Congregational churches of the San Diego Association have given unmistakable evidence of their wealth of intellectual and spiritual resources and their desire for a more frequently expressed fellowship, by radically departing from precedent, and holding a specially convened meeting midway between the annual sessions. The experiment justified itself by such an attendance recorded, and enthusiasm engendered, that there is not the slightest doubt that hereafter the association will adopt the plan of semi-annual gatherings, following the policy of some of the stronger sister associations east and west.

The place and time where this robustness of constitution were demontrated were at La Mesa, April 12th. Although the infant of the Association, La Mesa Central proved a maturity of counsel and vigor of powers amply sufficient to most hospitably receive and care for the unusual delegation which attended. Scarcely a year old, with a membership insignificant numerically, and not even possessing an edifice which they might call their own, the little organization of workers left nothing to be desired by their guests, and set an example which many a larger church will find hard to emulate. The sessions were held in the new Opera House of the thriving town, and it is safe to say that comedy and tragedy, looking from their mural masks upon this gathering for Christly purposes, saw that which must have convinced them that if the stage does not swing into line with the march of morality, its days are numbered. But then, it must be remembered that the La Mesa church has been holding its services regularly in the midst of such dramatic surroundings and the Association only served to accentuate the demand for a purified and ennobled histrionic art. Rev. J. W. Doane, the pastor, made all feel at home by his modest and well-chosen and sincere words of welcome. The Association chose Rev. Ralph Larkin, of Escondido, as Moderator, and Prof. L. W. Carr, of San Diego, scribe.

It is regretable that the cramming process had to be resorted to in order to bring the wealth of contributions within the alloted time. With strong pressure brought to bear upon him, the moderator showed his keen sense of justice by inexorably holding down such men as Revs. Tenney, Wikoff, Hinman, Case and Dorland to a scant eight minutes each. But it is only right that those who come to stake out claims where every inch has already been preempted should be content with any plot whatever given them purely through the generosity of the legitimate property holders. A program is an inexorable tyrant, and once depart from its plain order, and all manner of plagues descend upon the foolhardy convention. It is safe to say, that owing to the eleventh hour insertion of speeches not planned for, practically all discussion from the floor was eliminated, and every address was delivered in an atmosphere of haste decidedly regrettable.

As to the contribution of inspiration and high stimulus itself, much might be said, but little can, for the simple reason that these heart outpourngs mean little to a reading public when served up cold in print. The Nestor of the Association, Rev. E. E. P. Abbott, of San Diego, suggested, in a scholarly and deeply reverent address, the similitude

between Jesus and Jeremiah, calling attention to the true characterization of the prophet which is found in the famous Messianic passage, Isaiah fifty-three. Whether the comforter of the exile had Jeremiah in mind when he penned these words no one can tell, but they ring true of him as well as of Jesus. The Laymen's Missionary Movement was concisely and convincingly set forth by such a sterling Congregational business man as Mr. George W. Marston, of San Diego, followed by an impassioned address upon the same topic by the moderator.

The Association is to be congratulated on the presence of Rev. Edward McClellan, formerly of Manchester, England, and now by his preaching crowding the doors of Chula Vista church. In an address of splendid eloquence, yet terse, cogent and straigtforward, the present conditions of political England were vividly portrayed, and the reason was made evident why every non-conformist preacher is at the same time a flaming torch of zeal for Parliamentary reform. Americans can learn this lesson of spontaneous and gratuitous public service from England, which boasts of scores of non-conformist ministers and leading laymen representing constituencies in the House of Commons, and even in the Cabinet, and doing all without salary or pecuniary compensation.

The paper on "The Distinctive Place of a Congregational Church in a California Community," presented by Rev. C. N. Hand of Lemon Grove, displayed a discriminating scholarship and much familiarity with the thought of our foremost denominational prophets of a more effective and cohesive polity. It deserved time for comment and discussion, but again the association "Special" was half an hour and more behind schedule, and no consideration from the floor could be given this most vital theme.

In a quiet, introspective vein, Rev. Willard B. Thorpe, of First Church, San Diego, urged upon his fellow pastors the claims of the "Ministry of Consolation." In the public prayer, the funeral service and the pastoral visit, the function of the minister as the one who will "bind up the broken-hearted' should find logical and ample place.

The evening session entertained two speakers from its sister Los Angeles Association. Rev. Henry Kingman, of Claremont, preached the sermon, from Rev. 1: 5, "Unto Him that loveth us and loosed us from our sins by his blood, to Him be the glory and the dominion forever and ever." Dr. Kingman sounded the wooing note of appeal to dwell at the heart of the mighty dynamic of God's gospel, and not at the circumference, where the propulsive waves of power are felt only indirectly and inferentially. Pres. J. A. Blaisdell, of Pomona College, brought the Association to a close by fervently pleading for a nobler conception of a place of Christian learning. Behind it are all the influences of God, and before it are unachieved conquests in the interests of the Kingdom of Righteousness. The meanest institution becomes transfigured when it radiates a God-given purpose.

The Association honored itself by choosing the Rev. E. E. P. Abbott, delegate to the National Council.

Friendly rivalry developed between Chula Vista and La Jolla when the Association asked for invitations for the Fall meeting. The question was most amicably settled, however, in favor of La Jolla, the pastors of the respective claimants agreeing to the legislative device of "log-rolling." It is therefore probable that Chula Vista will get the Association a year from now.

WASHINGTON NEWS.

Rev. C. F. Clarke, Correspondent,

7212 Woodlawn Ave., Seatle.

Arlington.—The building committee has just adopted plans calling for a church costing, with the lots, eight thousand dollars. It will be thoroughly modern and will have all the equipment demanded by a modern church except a gymnasium. Until the new building is ready the church hopes to have the exclusive use of a new hall. Since the coming of Rev. H. W. Johnson as pastor the church has increased in numbers and aggressiveness.

Seattle.—The Easter services in the Seattle churches were observed with the customary joy of song and beauty of flowers. Congregations were even larger than usual, even some of the churches not close in were crowded. At the meeting of ministers following Easter the following additions were reported for the month of March, several churches making special effort to have the Easter season a time of decision: Olivet, on confession, 4, by letter 1; Prospect, on confession 3, by letter 8; Keystone, on confession 15, by letter 4; West, on confession 34, by letter 8; South Alki, n confession 12, by letter 3; Queen Anne, on confession 6, by letter 1; Green Lake, on confession 7, by letter 1; Japanese, on confession 3, by letter 2; Edgewater, 5. Several churches were not represented, so these figures are not complete. Special services had been held during Passion Week at West, Keystone, Columbia and others. At the Green Lake church the several denominations of that part of the city held a series of union services which served to emphasize the unity of believers but were not evangelistic in tone. The attendance was excellent, on two nights crowding the house. The church at South Alki is growing rapidly under Rev. Tyler Dennett, Fairmount, which has heretofore been supplied on alternate Sunday afternoons by Supt. Gale and Rev. E. T. Dunstan will henceforth be regularly supplied by Mr. Gale, who will preach every Sunday morning until a resident pastor can be obtained. Subscriptions to the Beacon Hill church building fund have passed the two thousand dollar mark and building operations are expected to start soon. The plans are to enclose the building and complete the basement and worship there for a short time. Dr. E. L. Smith will leave Seattle soon for a trip which will include the Laymen's Missionary Movement meetings at Chicago and Edinburgh and the Passion Play at Oberamergau.

Portland has been trying to get Dr. Kantner for some time. In 1891 he was called to the Hassalo Street Church, in 1904 to the Highland Church, and now the University Park Church has succeeded in enticing him from Seattle. These calls were all unsolicited. The church has voted to accept his resignation and he will go to Portland for May first. Seattle will miss him very much, during his ministry at Edgewater the church has been greatly prospered and he has guided its affairs with discretion and energy. Amid the rapid changes of Seattle, Edgewater has had her serious problems and with less able and consecrated leadership she might have run upon several dangerous rocks. As it is she faces the future with strength. One problem she has had to meet was location for her work where encroaching commerce and business would not overwhelm her. A

site for the new building has been chosen and doubtless she will grow as she has in the past.

Curtains have been hung in the Sunday school room at Plymouth, thus making the teaching easier and more effective. Following the Laymen's Missionary meetings a union prayer meeting was held in Plymouth church at which representatives from pracically all the Congregational churches of the city were present. The speaker was Rev. J. P. McNaughton of Turkey. Dr. T. O. Douglass of Iowa preached in the morning and Rev. Willis R. Hotchkiss in the evening, April 3rd. Dr. Douglass has been a much appreciated guest in Seattle. On Tuesday he spoke to the Ladies' Aid Society of the Green Lake Church on the Home Missionary work.

Laymen's Missionary Movement.

The daily papers have reported these meetings so fully that it seems unnecessary to speak of the meetings in detail. Seattle was interested and will doubtless feel the impulse of these metings for a long time. Nineteen hundred and thirty-seven paying guests sat down at the opening banquet; the guests brought the number to practically two thousand. This is the largest of the opening dinners yet. The armory was full, but so well were the arrangements made that there was no delay or confusion. Mr. J. Campbell White said it was the most expeditiously served dinner of any, even some which were much smaller. We speak of this only to illustrate the point that where things are done by men with the special ability along that line there is to be expected better results than where things are left to those with other abilities. Sluicing hills into tide flats has taught Mr. W. S. Lewis system and how to handle men, consequently when he was appointed to look after the details of the dinner he built up a thorough organization and things were done with clocklike precision. The writer has seen more confusion and delay at a dinner of 100 than there was at this immense undertakng. Some day our brotherhoods will apply this principle to the churches and then things will happen. Seattle has been very careful not to overpledge. In pledging fifty thousand dollars Seattle has taken an amount that will be forthcoming. Of this sum the Congregationalists will give ten thousand dollars. Though Seattle more than doubles its gifts the Congregationalists do not double theirs. Last year they are reported as giving more than any other denomination and expect to this year, but in view of the State Home Missionary campaign for self-support it was not thought wise to pledge more than ten thousand dollors.

Farewell Reception to Dr. and Mrs. Kantner.

Forty-three ministers of Seattle, and their wives, attended a luncheon at the Green Lake Church to bid Dr. and Mrs. Kantner Godspeed. This was the largest gathering of Congregational ministers and wives ever held in Seattle. The luncheon was arranged by Mesdames Clarke, Gale, Frost, Cram and Green, assisted by Mesdames Tatro and Fairbanks and Misses Dick and Geery of the Church ,and was a most delightful manifestation of the fellowship and social spirit of which Seattle is so justly proud. Drs. Smith, Van Horn and Scudder were called upon by Dr. Dunstan to express the feelings of our fellowship toward Dr. and Mrs. Kantner. This they did very lovingly, as both Dr. and Mrs. Kantner are held in the greatest esteem by all. Dr. and Mrs. Kantner were then called upon and in earnest words expressed their appreciation of their sojourning among us. Mr. Freeland offered prayer and the assemblage sang, "Blest be the Tie." It has been the custom in Seattle for the ministers to give a farewell luncheon to the brethren when they leave the city; but the wives, having formed a club, wished to show their appreciation of Mrs. Kantner, who was the club's first president, and were preparing to give her a luncheon when it was suggested that it would be more pleasant to bring the husbands and wives together. It was a most happy thought and every one hopes that the custom is established. In his remarks Dr. Smith called attention to the fact that the Seattle ministers are not frequent changers and attributed the success of the Seattle churches very largely to this fact. Does not this also account for the spirit of fellowship among the ministers? We stay together long enough to know each other.

PILGRIM IDEALS.

The Rev. W. Elsworth Lawson of Pilgrim Church, Oakland, has prepared for circulation in that part of the city in which the church is situate a little folder on which the ideals of the Church are set forth as follows:

"Pilgrim Congregational Church stands for whatever things enrich the intellect, ennoble the heart, and train the conscience; and is against everything that impoverishes and degrades personality.

"It is a Brotherhood of all who love, serve, suffer, and hope; and seeks to be the protector of the poor, the inspirer of the discouraged, the adviser of the perplexed, and the friend of the fallen.

"It believes heartily in the Fatherhood of God, the Lordship of Jesus, the continuous activity of the Holy Spirit, and the sovereignty of the Moral Ideal; and would make these great truths effective in our common life.

"It aims, in its Bible School, to familiarize children with the Bible, and guide them toward intelligent citizenship in the Kingdom of Christ; in its various Clubs, to develop clean athletics, wholesome social intercourse and manly Christian character; in its Christian Endeavor Society, to train young people in definite Christian work; and in its Public Worship, to quicken and nourish the spiritual life in the individual and the community, and to present sane, practical, lofty ideals of private and public conduct."

This is followed by an invitation to those into whose hands it may come to make Pilgrim Church their home and to co-operate in the service the Church seeks to render to the community in Christ's service. This is coupled with the statement that isolated effort can accomplish little, but that there is "an enthusiasm in fellowship for great ends which works miracles."

UNITY.

William Wendell Riley.

Let none presume because of creeds
His Church shall live through coming years;
No Church shall live, but by the deeds
Done for the race now bathed in tears.

May party names no more be heard
Among the ransomed of our King,
For Jesus claims us in His Word,
And to His Name may Christians cling.

One Name one Book, one Shepherd dear,
One faith, one fold, one God to love;
One cross to bear while we journey here,
One crown to wear in heaven above.

Bakersfield, Cal.

THE HOME

TAKE A PLEASANT THOUGHT TO BED WITH YOU.

Psychologists tell us that the mental processes which are active on retiring continue far into the night. We have all dreamed of continuing an evening's experience during sleep, enjoying again the beautiful songs we have heard. This shows how important it is not to retire to rest in a fit of temper, or in an ugly, unpleasant mood. We should get ourselves into mental harmony, should become serene and quiet before retiring, and, if possible, lie down with a smile on the face, no matter how long it takes to secure this condition. Never retire with a frown on your brow; with a perplexed, troubled, vexed expression. Smooth out the wrinkles; drive away all the enemies of your peace of mind, and never allow yourself to go to sleep with an unkind, critical, cruel, jealous thought toward anyone.

It is bad enough to feel inimical toward others when under severe provocation or in hot temper, but you cannot afford to deliberately continue this state of mind after the provocation has ceased. You cannot afford the wear and tear upon your nervous system and your health. It takes too much out of you.

Mental discord dries up the spirits, ages us prematurely, shortens life, and ruins our happiness. It does not pay to indulge in violent temper, corroding thoughts, mental discords in any form. Life is too short, too precious, to spend any part of it in such unprofitable, soul-racking, health-destroying business.

Be at peace with all the world at least once every twenty-four hours. You cannot afford to allow the enemies of your happiness and your manhood or womanhood to etch their miserable images deeper and deeper into your character as you sleep.

Many of us with crochety, sour dispositions and quick tempers sometimes have very hard work to be decent in our treatment of others. But we can, at least when we are alone, when we get away from people who nettle and antagonize us, smooth out the wrinkles and forget all injuries; we can quit harboring unpleasant thoughts and hard feelings toward others.

It is a great thing to form a habit of forgetting and forgiving at night, of clearing the mind of all happiness and success enemies. If we have been impulsive, foolish, or wicked during the day in our treatment of others; if we have been holding a vicious, ugly, revengeful, jealous attitude toward others, it is a good time to wipe off the slate and start anew. It is a blessed thing to put into practice Paul's exhoration to the Ephesians: "Let not the sun go down upon your wrath."

It ought to be the deliberate custom in every home to make the evening just as pleasant as possible, and to see to it that no member of the family retires in an unhappy mood. An evening happiness bath, a bath of love and good will toward every living creature, is more important than a water bath.

We should take special pains to erase the memory of all unfortunate experiences of the day, all business or professional troubles and anxieties, in order to retire in a placid, peaceful, harmonious state of mind; not only because of the necessity of rising refreshed and invigorated in the morning, but because the character and the disposition are affected by the condition of the mind upon falling asleep. Mental discords prevent sound sleep and leave poisonous waste in the blood, and this in turn turn dulls and impairs the brain action.

Many business men suffer so much torture at night that some of them actually dread to retire because of the long, tedious, wakeful hours. Financial troubles are particularly exaggerated at night. Even many optimists suffer more or less from pessimism then.

We should fall asleep in the most cheerful and the happiest possible frame of mind. Our minds should be filled with lofty thoughts—with thoughts of love and of helpfulness—thoughts which will continue to create that which is helpful and uplifting, which will refresh the soul and help us to awake in the morning refreshed and in superb condition for the day's work.

If you have any difficulty in banishing unpleasant or torturing thoughts, force yourself to read some good, inspiring book—something that will smooth out your wrinkles and put you in a happy mood; something that will make you see the real grandeur and beauty of life; something that will make you feel ashamed of petty meannesses and narrow, uncharitable thoughts.

After a little practice you will be surprised to see how quickly and completely you can change your whole mental attitude so that you will face life the right way before you fall asleep.

You will be surprised also to find how serene and calm, how wonderfully refreshed and rejuvenated you will be when you awake in the morning, and how much easier it will be to start right, and wear a smile that won't come off for the day, than it was when you went to bed in an ill-humored, worrying or ugly mood, or full of ungenerous, uncharitable thoughts.—Success Magazine.

RETAINING YOUTH.

Whether you are forty or fifty, or even seventy, you can be young. You can actually secure the return of youthful powers. Of course, this cannot be accomplished in a day or a week. But those who are passing or who have already passed into old age can be promised renewed youth.

Do not bother for a minute about the theory or germs in the intestines as the cause of failing bodily powers. To be sure, diet may have a great influence in shortening one's life, but it is not germs in the intestines that actually cause decay. It is simply and solely the harboring of dead cells. Now how can we get rid of these cells? There is only one way to entirely eliminate them from the body and that is through the activity of the muscular system. Do not pay the slightest attention to that senseless twaddle to the effect that when you are fifty or sixty years of age you should cease all physical effort. Conclusions of that kind are simply the maunderings of vapid brains. Activity means life. Activity is always a part of youth. To liven up and make youthful the tissues throughout the entire body, every

muscle of the body must be brought into thorough activity at fairly regular intervals. It is not necessary for you to make laborious work of your exercises. Make them as pleasurable as possible. But you must not for one moment divert from the main conclusion that to retain the suppleness and activity of youth every part of the body must be used. It does not make a great deal of difference what system you may adopt so long as you give reasonable attention to the necessity for spinal strength. In fact, manyy recreative exercises can be used in order to bring about the desired effect.—Barnarr Macfadden, in Physical Culture for April.

Our Young People

BEHIND THE COUNTER.

"I am sorry to have taken so much of your time," the customer said, pleasantly, "but samples are necessary sometimes. I will take these to my dressmaker at once and mail my order tomorrow."

Lois Bently hesitated a moment, but a glimpse of Fanny Oliver's sales slip ostentatiously displayed nerved her to courage.

"I don't mind the time ever," she said, "but you see somebody is to be laid off for the summer, and I have to work. But the samples have my number and the sale will be credited to me."

"You deserve it, certainly," the lady answered. "I hope your next customer will be quicker than I have been." She turned away with a friendly good-by smile, leaving Lois half-encouraged, half-hopeless. There was not much question among the girls that Lois would be the one to go; she seemed fated to have those who wanted cheap laces come to her, whereas Fanny Oliver always captured the big purchasers. Fanny said it was part of business to know which customers to go to, and that Lois had not a business bump.

"But somebody has to wait upon them," Lois argued.

"Doubtless, but it can be somebody else," Fanny retorted lightly. "You see the difference it makes. Your sales today have been thirty-nine dollars and mine one hundred and sixty-three dollars."

Yes, it was easy to see the difference, and Lois, summoned to the manager's office the next day, told herself she had known it all the time; what she had not realized was that until then she had not given up hope.

The manager looked up pleasantly.

"I called you up, Miss Bently, to show you a letter we received from a customer this morning. I think it may interest you."

Lois, bewildered, took the letter. At first the phrases meant nothing to her, so sure had she been of dismissal; but after a little she began to understand—"the very great patience and courtesy of the young lady who waited upon me," "not the first time I had noticed her unfailing patience even with the most trying customers"—the words looked at her like friendly, assuring faces.

"I merely wish to add, Miss Bently," the manager said, as she handed back the letter, "that the kind of saleswoman noted in this letter is the kind we never part with if we can help it."

Suppose—she had not written! Lois did not realize that she had said it aloud until she heard the manager answering her thought.

"Yes, we might have made a mistake, although we are not so likely to as you think. But even then, the same qualities would have won in the end. They always do, Miss Bently."

Lois, shining-eyed and pink-cheeked, went back to the lace counter. It was good—best of all—to know that real things counted. But how other people helped—if they would!—Ex.

KEEPING AT IT.

There is a very old but very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel. Noticing this, a benevolent old gentleman expressed his surprise and commiseration.

"My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel?"

"Oh, yes I do," replied the boy cheerfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that he best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.

If a man or a boy does a thing well, write and tell him so. It will give him new courage and help him to find himself. The best way to set the world right is not to find flaws and failures, but to commend, encourage and emphasize the good, and it is not necessary to flatter. Speak honestly and heartily. Look for the good. "If there be any virtue and if there be any praise, think on these things"—whatsoever things are honest, just, pure, lovely, of good report.

Learn to do things well. Never slight your work—never. Every job you do is a sign. Poor signs are useless for good. If you have completed a job in ten minutes try and see if you can not do it the next one in nine. But, my boy, never be in too great haste. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one-half its mysteries, then strike for higher wages; such men are botches and slouches.

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—The American Boy.

FOR RENT.

The parsonage at Sunol Glen is for rent during the pastor's vacation, May 2-31. Five rooms furnished, $20. Write to John Trimingham, Sunol Glen.

Make us to meet what is or is to be
With fervid welcome, knowing it is sent
To serve us in some way full excellent,
Though we discern it all belatedly.

—James Whitcomb Riley.

POLLY AND THE GIRLS.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see tomorrow!" answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronze boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is—countrified," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And you don't know how to read?"

"Oh, yes! I have studied with mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tell me stories about them, and hears them all in the morning if we're going away in the afternoon. Oh, it's beautiful! But father and mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess, will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said, "Huh!" and took another tack.

"Does your mother makes your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they year them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in, I begged her to let it be, and she did.

"You see," Polly went on, frankly, "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so Auntie sends them right to me, and they 'most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other.

Polly looked surprised. Then she laughed.

"Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things. She has ever so much more time to tell me stories."

"O, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely!"

"Of course the are!" laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You are so funny!"—Emma C. Dowd, in The Congregationalist.

Unfit.—"Would advise me to go into politics?"

"Young man," answered Senator Sorghum, "the mere fact that you are so modest as to ask advice about it proves that you are unfit for the profession."—Washington Star.

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Six-year-old Marie is a minister's daughter, and found half a dozen dolls under the Christmas tree. There they stood during the Christmas week, when mother resolved to kidnap one of the family, and put it by for the next year. To all the appearance the scheme was successful, and last year's baby reappeared under the new tree. Next morning Marie, accompanied by the usual number of admiring grown-ups, was taken to view the tree. Fixing her eyes on the absentee, and holding her dimpled chin with a chubby hand, after a period of deep thought she remarked in a puzzled tone, "Where the dickens have I seen that face before!"—Philippine Christian Advocate.

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